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# ANTI-SLAVERY BUGLE.

OLIVER JOHNSON, EDITOR.

VOL. 5.—NO. 4.

SALEM, COLUMBIANA CO., OHIO, SATURDAY, SEPTEMBER 22, 1849.

JAMES BARNABY, PUBLISHING AGENT.

WHOLE NO. 212.

## THE ANTI-SLAVERY BUGLE.

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SALEM, COLUMBIANA CO., O.

### TERMS.

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To any person wishing to examine the character of the paper, it will be furnished six months, for fifty cents in advance; to all others, seventy-five cents will be charged.

No deviation from these terms.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion, to be addressed to OLIVER JOHNSON, Editor. All others to JAMES BARNABY, Publishing Agent.

HITCHMAN & KEEN, PRINTERS.

## THE BUGLE.

Specimen of Sectarian Anti-Slavery.

RANDOLPH, Sept. 5, 1849.

OLIVER JOHNSON: Dear Sir—We are often told by members of the different religious sects, that they are "as much opposed to slavery as any body," and would be as glad to see it abolished: that they only differ from us as to the means to be used. We have been somewhat slow to credit these assertions, and many zealous friends of humanity have not hesitated to pronounce them hypocritical and false, on account of the entire lack of zeal, interest, and active effort which pervades the different branches of the Church on this subject. They have concluded—and it appears to me very justly, too—that if the Church really considered Slavery to be a sin worthy to be classed with dancing and Sabbath breaking, she would not long be at a stand as to the means to be used for its overthrow. Unfortunately for their professions, it so happens that circumstances now and then transpire which unmask their pretensions, leaving the real character of sectarian Anti-Slavery fully exposed to view. An incident to the point has recently occurred in this place.

A colored woman, who is a widow, with several small children, had gone from Poland to Akron, intending to remain there for a time; but not obtaining employment suited to her expectations, she sent word to some friends in this place, desiring them to rent a house for her to occupy for a short time, till she could see what farther arrangements it would be advisable to make. They accordingly engaged a small unoccupied house adjoining the premises of a man who is a Free Soiler, and Deacon of the Disciple Church in this place. As soon as this man learned that the colored woman, who is a person of good character and a member of the Methodist Church, was coming to occupy the house, he went to the person who owns it, claiming that it stood about one-half on his land, (which no one believes, and which he never before pretended,) and forbade her letting the colored woman and her children occupy it. This is the man who, about three years ago, when the Church passed resolutions declaring slaveholding to be man-stealing and that they would no longer fellowship slaveholders as Christians, immediately after the passage of the resolutions, (it being the "Lord's day," in great excitement and wrath, seized the communion table of the church and carried it away. I suppose he wanted to preserve the sacred thing from pollution. Yet this man is a great stickler for "Ordinances";—and as they are the main spokes in the sectarian wheel, he, of course, goes unrebuked and still continues to carry around the bread and wine every Sunday.

Such is the spirit that finds a welcome and dwells securely in the bosom of the Church. Such the men who minister at her altars and sacred feasts; clamoring loudly for Sabbaths and sacraments, and denouncing all efforts for reform. Such the religion that stalks proudly through the land with "garments dyed in blood," making long prayers "in the synagogues and corners of the streets," and under the shadow of whose spire-clad temples man sells his brother for paltry gold. Too spiritually proud to acknowledge any merit or "saving efficacy" in good deeds performed without her pale,—standing sullenly aloof from all progressive and reformatory influences,—hide-bound and constipated by a barbarous and superannuated theology, and blindly fancying herself to be the only chosen and ordained instrumentality for a world's salvation, it is not surprising that, to bolster up her jostled reputation and secure a market for her theological wares, forged to flinty consistency by the persecuting fires of centuries, the Church should fiercely denounce those who, standing outside her sanctuary or

thundering beneath her pulpit stairs, are loudly calling upon "God's elect" to advance. What! the Church advance, and that, too, at the bidding of the unbaptized! Shall the uncircumcised pluck her reverend ordained clergy by their robes and direct their feet in the paths of life and salvation? But perhaps the great bulk of those who compose the Church are more to be pitied than blamed. Placed in circumstances where they have been compelled to breathe the putrid atmosphere of politics and sect, where they have been made the tool, the cat-paw of political demagogues and the appendage of sectarian priests, it is not to be wondered at that they should be wholly unconscious of the weight of the fetters that bind them, and that truths and principles which are of vital importance to the happiness and well-being of man, are to them as insipid as water to the drunkard.

It is gratifying to every friend of progress to know that the magic spell which these portly, purse-proud organizations, styling themselves "the Church," have exercised over the minds and consciences of men, is being broken, and their power rapidly declining. In their stead is being cultivated and developed a high and holy reverence for humanity, a common feeling of brotherhood and a love which "seeketh not her own." Instead of cold, stupid Sunday ceremonials, there is a refreshing and happy commingling of human sympathies and affections around the altar of our common humanity, dedicated to man, his elevation and redemption.

Those who have flaunted in robes ecclesiastical, who have raised the terrific cry of heresy against the world's reformers, are destined to witness the sceptre which they have grasped and wielded with a tyrant hand, rapidly "depart from Judah and the law-giver from between his feet." Let no one then be terrified when a false Church sends forth from her gory battlements the cry of "infidel," nor be frightened at the roar of her excommunicatory thunders. Like the scuttling fish, it is her policy to darken the waters, thinking thereby to evade pursuit.

Yours truly, J. F. S.

## Selections.

From the North Star.

To Capt. Thomas Auld, formerly my Master.

No. 4 ALEXANDER-ST., ROCHESTER,  
September 3d, 1849.

Dear Sir—I propose to celebrate this, the 11th anniversary of my escape from your dominion, by addressing to you a friendly epistle on the subject of slavery.

I do this partly with a view to the fulfilment of a promise I made you on this day one year ago, and partly to neutralize certain charges which I then brought against you. Ungrateful and unjust as you, perhaps, deem me, I should despise myself if I could wilfully malign the character even of a slaveholder; and if, at any time, I have appeared to you guilty of such conduct, you have greatly misapprehended me. I can say, with a clear conscience, in all that I have ever written or spoken respecting myself, I have tried to remember that, though I am beyond your power and control, I am still accountable to our common Father and Judge,—in the sight of whom I believe that I stand acquitted of all intentional misrepresentation against you. Of course, I have said many hard things respecting yourself; but all has been based upon what I knew of you at the time. I was a slave in your family. Of the past, therefore, I have nothing to take back; but information concerning you and your household, lately received, makes it unjust and unkind for me to continue the style of remark, in regard to your character, which I primarily adopted. I have been told by a person intimately acquainted with your affairs, and upon whose word I can rely, that you have ceased to be a slaveholder, and have emancipated all your slaves, except my poor old grandmother, who is now too old to sustain herself in freedom; and that you have taken her from the desolate hut in which she formerly lived, into your own kitchen, and are now providing for her in a manner becoming a man and a Christian.

This, sir, is indeed good news; and is all the more gratifying to me, since it deprives the pro-slavery public of the North of what they deem a powerful argument against me, and the abolitionists generally. It proves that the agitation of the subject of slavery does not hinder, if it does not help, the emancipation of slaves at the South. I have been frequently told that my course would have an unfavorable influence upon the condition of my friends and relatives in your possession; and the common argument against abolitionists may be stated as follows: Let slaveholders alone, and they will emancipate their slaves; and that agitation only retards the progress of the slave's liberation. It is alleged that the slaveholder is induced to clutch more firmly what is attempted to be wrested from him. To this argument your case is a plain contradiction. If the effect of anti-slavery agitation were such as is thus alleged, you would have been among the first to have experienced it; for few slaveholders have a larger share of public exposure and denunciation than yourself. I have not a quarter most calculated to annoy, and to provoke resentment. All this, too, from a man who has not nobly discharged the high duty you owed alike to God and to the slaves in your possession. I congratulate you warmly, and I rejoice most

sincerely, that you have been able, against the suggestions of self-interest, of pride, and of love of power, to perform this act of pure justice and humanity. It has greatly increased my faith in man, and in the latent virtue even of slaveholders. I say latent virtue, not because I think slaveholders are worse than all other men, but because, such are the power and influence of education and habit upon even the best constituted minds, that they paralyze and disorder, if not destroy their moral energy; and of all persons in the world, slaveholders are in the most unfavorable position for retaining their power. It would be easy for me to give you the reason of this, but you may be presumed to know it already.

Born and brought up in the presence and under the influence of a system which at once strikes at the very foundation of morals, by denying—if not the existence of God—the equal brotherhood of mankind, by degrading one part of the human family to the condition of brutes, and by reversing all right ideas of justice and of brotherly kindness, it is almost impossible that one so environed can greatly grow in virtuous sentiment.

You, however, sir, have risen superior to these unhallowed influences, and have added another striking proof to those already existing, that the heart of the slaveholder is still within the reach of the truth, and that to preach to him the duty of letting "the oppressed go free," is not in vain.

I shall no longer regard you as an enemy to freedom, nor to myself—but shall hail you as a friend to both. Before doing so, however, I have one reasonable request to make of you, with which you will, I hope, comply. It is this: That you make your conversion to anti-slavery known to the world, by precept as well as by example. A publication of the facts relating to the emancipation of your slaves, with the reasons that have led you to this humane act, would doubtless prove highly beneficial to the cause of freedom generally—at the same time that it would place yourself in that high estimation of the public mind to which your generous conduct justly entitles you. I think you have no right to put your candle under a bushel. Your case is different in many respects from that of most repentant slaveholders. You have been publicly and peculiarly exposed before the world for being a slaveholder; and, since you have ceased to be such, a just regard for your own standing among men, as well as a desire to promote the happiness of a deeply injured people, require you to make known your sentiments on this important subject.

It would be truly an interesting and a glorious spectacle to see master and slave, hand in hand, laboring together for the overthrow of American slavery. I am sure that such an example would tell with thrilling effect upon the public mind of this section. We have already had the example of slaves and slaveholders, side by side, battling for freedom; but we yet lack a master working by the side of his former slave on the anti-slavery platform. You have it in your power to supply this deficiency, and if you can bring yourself to do so, you will attain a larger degree of happiness for yourself, and will confer a greater blessing on the cause of freedom than you have already done by the generous act of emancipating your own slaves. With the example before me, I shall not despair of yet having the pleasure of giving you the right hand of fellowship on the anti-slavery platform.

Before closing the present letter, I wish to set you right about a matter which is, perhaps, of small importance to yourself but of considerable consequence to me. In your letter, written three years ago, to Mr. A. C. C. Thompson, of Wilmington, respecting the validity of my narrative, you complained that I failed to mention your intention to emancipate me at the age of 25.—The reason of this failure is as follows:—You will remember that your promise to emancipate me preceded my first attempt to escape; and that you then told me that you would have emancipated me, had I not made the attempt in question. If you ask me why I distrust your promise in the first instance, I could give you many reasons; but the one that weighed most with me was the passage of a law in Maryland, throwing obstructions in the way of emancipation; and I had heard you refer to that law as an excuse for continuing your slaves in bondage; and, supposing the obstructions alluded to might prove insuperable barriers to my freedom, I resolved upon flight, as the only alternative left me short of a life of slavery. I hope that this explanation will be satisfactory. I do not regret what I have done—but rather rejoice in it, as well for your sake as mine. Nevertheless, I wish to be fairly understood, and have, therefore, made the explanation.

I shall here conclude this letter by again expressing my sincere gratitude at the magnanimous deed with which your name is now associated—and by repeating the ardent hope that you will publicly identify yourself with the holy cause of freedom, to which, since I left your service, I have been most unremittingly devoting myself.

I am, Dear Sir,

Very respectfully yours,  
FREDERICK DOUGLASS.

A MISSOURIAN'S HOPE.—A letter from a citizen of Weston, Missouri, an extract of which is given by the Examiner, remarks of his own neighborhood, that "A general conviction prevails that slavery will not exist many years. Mr. Benton is going through the State making speeches against the extension of Slavery, although he does not attack the institution here. It is the opinion of all intelligent men I have conversed with on the subject, that Benton will, at a proper time, urge the people of this State to adopt some project of emancipation. For myself, I shall be in favor of any plan that will secure this object in the speediest manner."

The Universalist General Convention for the United States and Canada, meets this year in Cincinnati, Ohio, on the first Wednesday in October.

## From the New York Evening Post. Number of Slaveholders in the United States.

No census has ever given us the number of slaveholders. We hear and see and feel so much of their power, that we are apt to confound them with the white population of the South. It is one of our popular delusions that every Southerner is the owner of slaves, whereas, in fact, the people who are forever threatening to dissolve the Union unless permitted to govern it, are a very small landed aristocracy.

In "An Address to the Non-Slaveholders of the South," published a few years since, there was a long array of arguments and statistics to prove that each master could not, on an average, hold less than ten slaves. Of course, on this average, the slave population divided by ten, would give the number of owners, viz: 248,771. The number deducted from the white males over twenty years old, in the slave States and territories, viz: 1,016,307, would give us 767,536 adult white non-slaveholders.

A fact has recently come to light, which most conclusively proves that this supposed average of ten slaves to a master, is very far below the true number. It seems there has been a late census (1848) taken in Kentucky, of voters, of slaves, and of slaveholders. Mr. Underwood, of that State, in a recent speech, published in the *New York Express*, gives the number of voters (1848) as 139,612—the number of slaves 192,470, and the number of slaveholders eight thousand seven hundred and forty-three! being an average of more than twenty-two slaves to each master.

Now, let it be recollected that the slaves are necessarily less concentrated upon Kentucky farms than they are upon the large cotton and sugar plantations of the more Southern States. It is well known that the great planters hold from one hundred to twenty hundred slaves.

A letter from the parish of Ascension, Louisiana, giving an account of the ravages of the cholera, lately published in the newspapers, says: "Mr. Trist has lost 20 negroes, Kenner 31, Deile 40, Minor 66, Col. Bibb has lost 71, Bishop Polk 64." But let us apply even the Kentucky ratio, obviously too small, to the whole slave region, and the result is astounding. The whole number of slaves, men, women and children, were by the last census, 2,487,711. This number divided by 22, gives 113,077 as the sum total of the slaveholders in the United States. Beyond all question, even this is an exaggerated estimate.

We are now qualified to judge of the accuracy of the estimates, made by the slaveholders themselves, of their number.

Mr. Horace Mann, in a speech, 30th June, 1848, in the House of Representatives, observed, "I have seen the number of actual slaveholders variously estimated, but the highest estimate I have ever seen, is three hundred thousand." He was here interrupted by Mr. Gayle, of Alabama. "If the gentleman from Massachusetts has been informed that the number of slaveholders is only three hundred thousand, then I will tell him, his information is utterly false." Mr. Mann—"Will the gentleman tell me how many there are?" Mr. Gayle—"Ten times as many." Ten times three hundred thousand being three millions, there were, according to the gentleman from Alabama, more slaveholders in the country than slaves! Mr. Mead, of Virginia, seeing the awkward position in which Mr. Gayle had placed himself, came to his relief by remarking, "When father or mother owned slaves, they were considered joint property of the family, and thus including the growth and the young there are about three millions interested in slave property." Thus was it attempted to neutralize one absurdity by another. Allowing, on an average, six persons to a family, the slaveholders, their wives and children, cannot, in the aggregate, exceed six hundred thousand, nor the slaveholding voters one hundred thousand!

This small, but powerful aristocracy, wield the political authority of the States in which they reside, and this they do, not by their wealth and superior education, but by making the masses believe that by protecting and perpetuating Slavery, they are promoting the general good. According to Mr. Underwood, there is a majority of 130,867 non-slaveholding voters, yet at the recent election, most of these men were wheedled and threatened into perpetuating the "patriarchal institution" in that State.

It is obvious that the power of the masters rests wholly upon the ignorance and subservience of the non-slaveholders. Hence the wrath and trepidation manifested by the slaveholders, whenever an attempt is made to enlighten the poor humble voters as to the influence of Slavery on their interests. Some years since, the New Orleans papers announced that 500 copies of an address to the non-slaveholders had been received at the post-office in that city, but that, instead of being delivered to the persons to whom they were addressed, they were burnt! Mr. Barrett has recently been arrested in South Carolina, and is now in prison. His sole offence, the only one of which he is accused, is that of having deposited in the post-office sealed wrappers, addressed to certain white citizens, containing a printed tract written by a native citizen of the State, and virtually addressed to the non-slaveholders of South Carolina. The tract points out various provisions in the State constitution, which, it contends, were contrived to give a political preponderance to the owners of slaves. It shows that the representation of the several counties in the legislature is apportioned according to the slaves, and not to the whole population.

Thus it appears from the tables given, that the two plantation districts of Georgetown and Beaufort, containing 7,763 whites, and 45,673 slaves, have, together, 6 Senators and 10 Representatives; while the district of Spartanburg, having 17,924 whites, and only 5,687 slaves, has but one Senator and five Representatives. In this manner care is taken to give to the few slaveholders more

representatives than to the many non-slaveholders. So far is this system carried, that less than one-third of the free white population elect a majority of the members of both houses of the legislature. The tract also shows that the property qualification for a seat in the legislature is virtually an exclusion of non-slaveholders. No man can be elected to the lower house, unless he possesses real estate worth \$700 clear of debts, or 500 acres of land and ten negroes! To be a senator requires double the amount of real estate.—The legislature being thus secured to the slaveholders, that body appoints the whole judiciary, including Justices of the Peace, and the Presidential Electors; and to perpetuate this monopoly of slaveholding power, no alteration can be made in the constitution but with the assent of two-thirds of two successive legislatures. The writer proposed a voluntary convention to form a new constitution to be submitted to the legislature. Not a word is said against Slavery as unjust or criminal; but its pernicious influence upon poor whites was pointed out, and its extension to the new territories, to which poor whites are flocking, deprecated. Yet for merely putting in the post-office this tract, under blank covers, is Mr. Barrett treated as a felon, denounced as an "incendiary Abolitionist," and, as we learn from a Carolina journal, liable to "twelve months imprisonment, and one thousand dollars fine." Nay, we are assured "there is more than a possibility that Mr. Barrett may be indicted for an offence, the penalty of which is death, without benefit of clergy, and, assuredly, if convicted, all the Abolitionists in the United States cannot save him."

We see in these efforts of the slaveholders to keep their ignorant fellow-citizens in ignorance of the wrongs they suffer, and of the rights to which they are entitled, and to punish whoever would enlighten them; a despotism as jealous and as heartless as any known in the Old World.

Our 100,000 slaveholders are now threatening, 20,000,000 of people with rebellion and civil war, if forbidden to establish, over vast regions of the American continent, now free, the system of white servitude, with a landed aristocracy like that with which South Carolina is cursed. To their insolent and iniquitous demand the *Willnot Proviso* interposes a stern denial. Yet multitudes of northern citizens, recreant to their own republican professions, and actuated by the most selfish, sordid motives, are devising how they may co-operate with the champions of human bondage in preventing the enactment of the Proviso. Many Whig leaders, fearful of offending their Southern allies, are heaping calumnies upon the Proviso, by calling it "an abstraction," and denouncing those who insist upon it, a *fadion*. The Hunker democracy, in the face of the world, unblushingly avow that they cannot consent to divide the party, and sacrifice their expectations of power and emolument merely to secure the future liberty and happiness of New Mexico and California.

When we read of the princes of Dahomey or Gaboon entering the villages of their neighbors, burning their homes and carrying off their people to be sold into perpetual Slavery, none can be found here so stolid or so politic as not to shiver with horror at the tale, but when it is proposed to open a new market for property thus acquired in a vast territory which we found free, and by force of arms have subjected to our rule, we find even in the State of New York, a party unwilling to express any opinion upon the subject by which, as a party, they will be bound, lest they peril thereby their political fortunes. It is a saddening reflection, that with all the political and social advantages which are enjoyed under American institutions, there should be so little difference, morally, between Gaboonism and Hunkerism, between the leaders in Dahomey and the leaders at Rome.

## Abolition of Slavery in the Portuguese Colonies.

We are gratified to learn that there is now a fair prospect that a law will soon be passed in Portugal for the Abolition of Slavery in all the colonies of that country. A bill for that purpose was read in the Chamber of Peers at Lisbon on the 25th of May last, and the Committee on Colonial Affairs, to whom it was then referred, made their report on the 25th of June, approving the bill and recommending its adoption by the Chamber.

I. The bill provides, that all slaves born after the date of the law shall be free from the moment of their birth.

II. That all slaves who enter any territory or ship of Portugal, after the date of the law, from whatever motive, shall be considered free from the moment that they enter such territory or ship.

This clause is thus qualified: In those countries where Slavery is sanctioned by law, if slaves go on board a Portuguese ship, while in any port of such country, that they are of course amenable to the laws of that country while the ship is in port; but if they be carried out of the port, they shall be free from the moment the vessel is clear of the port. The persons who decoy them or take them away, however, are to be held responsible for their value. Slaves accompanying the embassies which African potentates send to the Governors of Portuguese colonies, may be held as slaves while the embassy is in the country, but will be set free if they remain after the embassy has left the Portuguese territory.

III. The transportation of slaves from one Portuguese port to another, or from a Portuguese port to a foreign country, is strictly prohibited.

IV. All slaves now belonging to the State are declared to be immediately free, on the publication of the law; and all who may hereafter become so, are to be set free at the moment they become so, declared free.

V. Every person throughout the Portuguese empire, is to be considered a freeman unless he can be legally proved to be a slave.

VI. In each Portuguese ultra-marine colony, there shall be kept books for the registry of the slaves; and it shall be the duty of every slaveholder to see that the names of his slaves are entered, with the descriptions necessary for their identification. No person who is not registered can be held as a slave.

VII. If a slaveholder shall cause to be registered as a slave the name of a person legally entitled to liberty, he shall forfeit all his slaves, who are to be immediately declared free; and he himself is to suffer the penalty usually imposed on the kidnapper.

Slaveholders are also required to report every half year any alterations which may have occurred in relation to their registered slaves; and if they omit to make this report for three successive half years, their slaves are also to be forfeited and declared free.

VIII. The slave, or any of his friends, may demand his emancipation at any time by paying his master the price fixed by arbitrators, chosen one-half by the master and one-half by the civil authorities.

IX. Curators of slaves shall be appointed in each of the ultra-marine Colonies, whose duty it shall be to superintend the execution of the law, and to do all in their power to protect the slave and promote emancipation.

From this outline of the provisions of the proposed law, it will be seen that the friends of emancipation in Portugal are disposed to do their work thoroughly. If the bill passes, Slavery will cease at no distant day, in every part of the Portuguese empire. The number of slaves in that empire, since the separation of Brazil, is computed at from 50,000 to 60,000, nearly 30,000 of whom are in the settlements along the eastern coast of Africa; about 6,000 in the Cape de Verde Islands; and the remainder, chiefly in the settlements and on the islands along the western coast of Africa.—*N. Y. Observer.*

## West India Emancipation.

"Emancipation has ruined the British West India Islands, through the sugar interest, all the world knows, by converting slave into free labor, and so enhancing its price; while the Spanish Islands, still in possession of a cheap slave labor, as of old, are able to sell sugar at a profit, even in England, at prices at which the Jamaica planters cannot even produce it, they prosper and grow rich, while the British Islands grow daily poorer and poorer."

Ah, yes! By enslaving 600,000 of God's intelligent creatures the planters of Cuba grow rich, and that is a good security for the preservation of the island from destruction! This writer's idea of ruin is, a state of things in which the profits of planters are more or less diminished, by their inability to possess unrequited labor in violation of every principle of justice. Their loss outweighs all the gains of freedom to hundreds of thousands! The liberty of thousands is valueless when put beside the unjust gain of scores! This is the substance of the theory on which has been based the stable cry that emancipation has ruined the British colonies.—*Bost. Rep.*

OFFICIAL COLORPHORIA.—The secular papers are discussing, with an earnestness which indicates the strength that the anti-slavery feeling has acquired, the refusal of Secretary Clayton to give a passport to a colored freeholder of Pennsylvania, who desired to go abroad. It is pleasing to observe, in this discussion, that both accusers and apologists of the Secretary's conduct, take special pains to abhor the deed. The cowardly subservience it evinces to slaveholding pride and prejudice, finds no favor with either political party at the North. The pressure of opinion has reached even the Secretary himself, who has been constrained to justify his course, by an appeal to the usage of the Department. This has been proved untrue—several instances of passports given to colored citizens, and in some instances by Secretaries, themselves slaveholders, having been cited. But what if precedents were against it? No one pretends that these are of binding authority; and any man, whose mind was not tainted with unworthy prejudice, or enslaved by fear of the South, would, on his own impulses of justice and right, have granted the passport. It would not in the least extenuate the conduct of Mr. Clayton, if his line of precedents had been unbroken. We hope that so liberal a man as Mr. Clayton will yet be ashamed of his prejudice, and that the indignation with which such paltry injustice is regarded, will put an end to this absurd deference to the supposed wishes of slaveholders and negro-haters.—*N. Y. Evangelist.*

AGITATION.—There is a class of Northern men who will dance attendance upon power, and how down to slavery, if paid for it, with willing zest, whom the country must be made to understand. These men are ever croaking about agitation and agitators, and in their littleness of spirit, speak of both as weak and ephemeral. The Russ talks so of the Magyar; the Austrian of the Hungarian; the Briton of the Irishman; the proud and titled of self or peasant, who dares assert or defend his rights. This has been, and is, the clamor of the privileged, the world over. Yet what but this spirit has won for the world the liberty it enjoys? What else can secure it that larger freedom which is promised as our common birthright? The rocking breeze knits, deep and strong, the roots of the forest oak, and enables it to withstand the fury of the wildest blast, and earnest, honest agitation among men is the only power on earth, which can sweep away desolating despotism, and plant down the man, rock firm, in every right which God and Nature has given him. The selfish possessors of Power and Place, and their hirelings, will always object to this; a trusting and generous spirit never.—*Cleveland True Dem.*

THE SLAVE MARKET.—The Cholera has carried off more than 15,000 slaves, and the result has been that slaves have increased in value, and a greater demand is made for them in the Maryland and Virginia market.



# ANTI-SLAVERY BUGLE, SALEM, O.

More Chivalry.

The Charleston Mercury, of the 29th ult., contains the official accounts of two meetings of citizens of St. Peter's Parish, South Carolina, held at Lawtonville, the first, on February 8, 1848, and the other August 10, 1849. It seems that the Rev. W. H. Brisbane, a native of that place, having some years previously become convinced of the sinfulness of slavery, not only liberated his slaves, but had the audacity to pray that universal liberty might prevail. The blood of "the chivalry" boiled, of course; an indignation meeting was called, to devise some plan to get rid of so unprincipled a personage, "the result of which was (as the Mercury tells us) the appointment of a Committee of five, ("Hon. Mr. Smart and others," to "request" Mr. Brisbane to leave the State in forty-eight hours, or abide the consequences! The "consequences" which generally follow such a request at the South, if it be unheeded, do doubt had their due effect on Mr. Brisbane, and he left immediately, and settled in Ohio. Afterwards, it seems, Dr. T. A. Mathews, a near relative of Dr. Brisbane, had occasion to say a few words in favor of Mr. B., when another "indignation" meeting was called, which the Dr. M. was requested to attend, when he was accused of having written an account of the former meeting, and of sending it for publication in the North. Dr. Mathews acknowledged the fact of having written the account, but stated that additions had been made to it by the Cincinnati editor who published it, and for which he contended he was not responsible. He further stated, that he was of revolutionary blood, but never an Abolitionist, whom he "scooped and detested." Having thus freed his bosom from all "perilous stuff," the Dr. was permitted to depart unlynched.

## An American Slave in England.

Correspondence of The Tribune.

LONDON, England, June 21, 1849.

Dear Sir: I witnessed an incident a few days ago which I have no doubt will be interesting to you. Being at 27 New-Broad-st. I was introduced to a fugitive from American Slavery. He could not tell his age, but I should think he was 45. He had been the slave of William Hunter of New-Orleans. He attempted to fly from Slavery about two years since, and was overtaken, received one hundred and sixty lashes, and wore an iron collar six months. His next opportunity occurred to get on board of an English vessel. After they had been out three weeks, he was discovered in the hatchway where he was concealed. The Captain appeared to be enraged; he ordered a sand-bag to be tied to his feet, and said he would throw him overboard; that freak over, he ordered him to be tied up, saying he would flog him. When all was ready, he went to him, looked at his back, and said, "Well, I don't see any place left to flog!" When he arrived at Liverpool, he ordered him to be kept concealed until night, and then he gave him a suit of clothes, four shillings in money, and started him for London. He came to London and presented himself before the Lord Mayor, who was then sitting in Court; he gave him some money out of the poor-box, and ordered lodgings to be provided for him. The next day he was brought to the Anti-Slavery office, and will go from here to one of the British islands. One fact in this case has struck me with great force—I may say alarming force—that an English Captain should hide a fugitive from American Slavery after he gets into Liverpool! Here you see American Slavery reaching forth its blood-stained hand all over the world, feeling after its victim, and seizing by the throat all who dare aid him. Brother, I tell you we need not fly from American Slavery to any part of the world. We must meet it on the Continent and conquer it there, or we are dead men, go where we may!

Yours truly,

J. W. C. PENNINGTON,  
Pastor Shiloh Presb. Church, N. York.

COMMOTION IN MARYLAND.—There is a great commotion among the slave-owners of Maryland, in consequence of the large number of slaves who have seen proper to take "French leave" of their masters, and emigrate into free States. Every paper published in the country comes teeming full of advertisements offering rewards for runaways, and editorial notices of the absconding of whole gangs and families of slaves, who are seldom ever caught, and only heard of when safe far north of Mason & Dixon's line. So great has been the loss to planters on the Eastern Shore counties of the State, that the owners of the slaves are proposing to construct a line of telegraph through the center of the counties, for the purpose of giving early information to police agents of the flight of their property, and thus aid in their detection. I know of several instances, that have occurred lately, of gangs of slaves having run away in one night, and successfully got off, whose value would be from \$5,000 to \$8,000. The facilities are so great for the poor slaves to get away, that they run but little risk of late in making the attempt. They lose nothing by the effort to obtain their freedom, for if caught, and sold again to sugar and cotton planters, they merely make an exchange of masters.—Balt. Cor. N. Y. Trib.

Murder on the Ohio.—Capt. Abram Tyson, formerly commander of the U. S. snags boats, was inhumanly murdered in his bed, at his residence, opposite Mt. Vernon, on the night of the 20th inst., by one of his Negroes. It is said that the negro previously threatened that if his master sold his wife, he would kill him. The night following the sale, he stole into the sleeping apartment of Capt. T., took out a double-barreled shot-gun loaded with buck-shot, and upon reaching the piazza, discharged both barrels through the window at Capt. T. and his lady, as they lay in bed. The first discharge is thought to have missed its aim; the second took effect upon the lower part of Capt. T.'s body, causing his death in a few moments. Mrs. Tyson was awakened by the first report, and fortunately fled the side of her husband just in time to save her life. The murderer was immediately arrested. (St. Louis Republican.)

Wages and no Wages.—The Boston Tailors who recently struck for higher wages, have resolved, henceforth, to be their own employers, and thus settle the question of rates of wages by doing away in their own cases, with the wages system. They have formed an association and will do work on their own account, making a fair division of the profits amongst themselves.

## Anti-Slavery Bugle.

SALEM, SEPTEMBER 22, 1849.

"I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS. Edmund Burke."

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

### The Popular Piety of Salem.

A friend assures us—incredible as it may seem—that the following resolution was recently presented by David Elliot, one of its members, to the First Baptist Church in Salem:

"Believing the subject of Abolition has done much injury to the Church, therefore Resolved, That if any member of this Church offers a resolution or motion [in its favor] it shall be the duty of the Church Clerk to erase his name from the Church book."

This resolution was not only offered, but discussed, and not only discussed, but almost adopted—there having been only one majority against it! Most of the majority probably were at heart in favor of it, only they thought it not expedient to go quite so far. The mover of the resolution, we are told, declared that he acted under the advice of Baptist clergymen! At a meeting of this same Church within the last three months, a member vehemently remarked that the principles of Abolition and Temperance came from hell, and at the close of his speech offered a prayer that the Church might be delivered from them. And yet this Church dares to take upon its polluted lips the name of Jesus, and carefully guards its communion table from the approach of all who have not been ceremonially immersed in water! It holds its 'solemn meetings' for prayer and worship, and 'babbling of a God of love'.

'E'en while its hands are red with guiltless blood.' It is for tearing the mask of hypocrisy from churches like this that the Abolitionists have been denounced all over the land, by 'recranted priest and lynch committee,' as infidels and disorganizers.

The Second Baptist Church, though not so deep in its defilement, yet closes its meeting-house against the Agents and friends of the American and Western Anti-Slavery Societies. In this Church Free Soilers breed away, and they treat genuine Abolitionists as they are themselves treated by pro-slavery Democrats and Whigs. They are willing that we should denounce the old parties for their pro-slavery acts, but they shrink from the exposure of their own inconsistency and sin in sustaining a pro-slavery Constitution and Government. Like the slaveholders, they cannot bear the light of free discussion, and will not admit us to their meeting-house unless with a gag in our mouths.

—We will add also, that the Presbyterian and Orthodox Quaker meeting-houses are also sealed against the advocates of the slave, while the Hicksite house cannot be had all, without a good deal of grumbling on the part of some members of the Society.

And yet Salem is a very religious place, and held in reputation for the quality of its piety!

### The Cuba Plot.

It appears to be the general opinion of the press that the scheme for revolutionizing Cuba, with a view to its annexation to the Union as a Slave State, has been effectually broken up by the U. S. authorities. For ourselves we believe no such thing. In fact we have very little confidence in the sincerity of the administration in respect to this or any other matter relating to Slavery, and we should not wonder if, under cover of the dust created by these official movements, the conspirators should succeed all the better in executing their plans.

Reports have reached New Orleans that the work of Revolution has already commenced on the island, but they are not properly confirmed. The Governor General is preparing to resist an attack, and his movements have probably given rise to the rumors.—One thing is certain: the Slave Power of this country is determined to clutch Cuba, and sooner or later, unless the North dissolves the Union, the deed will be done.

The Letter of Frederick Douglass to his former master, which will be found on the First Page, will be read by thousands with thrilling interest. It not only illustrates the generous and noble qualities of the writer and exhibits the felicitous dignity and manly vigor of his style, but conveys intelligence which will fill every philanthropic heart with gladness. May we not hope that the repentant slaveholder will respond to the appeal of his former slave and nobly place himself by his side on the anti-slavery platform? That would be a scene on which the angels of heaven might gaze with exultation and rapture!

Blacklegs.—The people of Franklin Square have been greatly annoyed of late by horse-jockeys, drunkards and gamblers, assembled there from distant villages to carry on their infamous callings. Meetings have been held and measures adopted to procure the expulsion of the rogues.

William W. Brown.

We announced, some time since, the departure from our shores of this highly esteemed and eloquent Fugitive, who had been appointed a Delegate to the Peace Congress in Paris, and expected, after that body had closed its session, to labor for a time in the Anti-Slavery cause in Great Britain. Mr. Brown having landed at Liverpool, embraced an opportunity, before going to Paris, to make a flying visit to Dublin, where he received a cordial welcome from the faithful friends of the cause, and made a highly favorable impression upon their minds. Richard D. Webb, in his letter to the Standard, speaks of him in high terms, and thinks he is sure to be beloved wherever he goes. He addressed a crowded meeting at the Rotunda, and with such excellent success that Mr. Webb thinks if he could only have made another appointment the largest room in Dublin would have been filled. "The American Slave" showed that he was a man. His speech is before us in the Dublin Freeman's Journal of Aug. 17, and we regret that our limits will not allow us to copy it. We have the fullest confidence in Mr. Brown's fidelity to the cause, and therefore rejoice in the prospect of success which appears to be opening before him.

### Adherence to 'the Compromises.'

The 'Free Democracy,' alias the Free Soilers of Wisconsin, at a State Convention, held a few days since, passed the following resolution:

Resolved, That while we will faithfully adhere to all the compromises of the Constitution, and maintain all the reserved rights of the States, we declare, since the crisis has arrived when the question must be met, our uncompromising hostility to the extension of slavery into any Territory of the United States.

This same resolution had been adopted by the representatives of the party twice before, and was solemnly and deliberately reiterated at the Convention above alluded to. What is meant by the 'compromises of the Constitution'? Will any one pretend to doubt that the Convention refers to those clauses which Disunionists quote to prove the instrument pro-slavery? Of course not. The resolution, therefore, is a solemn pledge, thrice repeated, to support Slavery where it now exists, by permitting the slaveholder to capture his slave without molestation in all the Free States, and to aid in putting down the slaves if they attempt to obtain their liberty, by force! The men who thus surrender the whole territory of the North as a hunting ground for the men-stealers of the South have the face to call themselves the friends of Free Soil.

The 'Free Democracy' of Wisconsin do not stand alone in this matter. The whole 'Free Soil' party occupies the same platform and is involved in the same guilt. Some of the advocates of the party hereabouts, however, instead of manfully avowing their true position, are constantly playing 'fast and loose'—at one moment admitting the existence of the 'compromises,' and the next hobnobbing on Lysander Spooner's broken crutch. Their logic,

"Conflicting cruelly against itself,  
By its own hand it falls, part playing part."

Why do they not either admit or deny the existence of 'the compromises,' and fairly abide the result of their principles? Why this constant evasion and unworthy shuffling?

### Calvin Fairbank.

A somewhat incoherent epistle from this gentleman appears in the last Standard. He says that his release from the Kentucky penitentiary has been effected with satisfaction to people who would have complained of it bitterly three years ago, though it is feared by some that Governor Crittenden will incur censure for pardoning him. He says that, in 1844, an infuriated mob, if it could have had its way, would have hung him on the first tree. The change in public opinion is very great. He says he will not repeat the offence for which he was imprisoned.

It ought to be stated in this connection that Mr. Fairbank owes his pardon to Lewis Hayden, the man whom he aided to escape from Slavery. The Gov. offered the pardon on condition that Mr. Hayden's master would sign a petition on behalf of the prisoner, and this the master offered to do for \$650, which Mr. H. raised in the course of sixty days, chiefly in Massachusetts.

Daniel Carmichael, an estimable man and a warm-hearted Abolitionist, with whom it was our privilege to be intimately acquainted for many years, died at Philadelphia on the 3d inst. He had acquired a handsome property by his zeal and enterprise, and had retired from business and become a citizen of Binghamton, N. Y., where he intended to devote himself to the education of his children and to works of public charity and benevolence. Thus one after another of the faithful laborers for the slave is called away to a higher sphere. Those, however, who live for humanity and find their pleasure in making mankind happier and better, are always prepared to die.

ELIZA COOK, author of that beautiful poem, 'The Old Arm Chair,' and of many others no less meritorious, is on a visit to the United States; and FREDERICK BREMER will be here shortly.

Political Anti-Slavery, &c.—Again.

St. Clairsville, Sept. 13, 1849.

FRIEND JOHNSON: I wish not to intrude upon your time or patience, nor those of your readers; (1) but I feel called upon to give a word of explanation. You mistake me altogether, if you think me to entertain the least desire that the Anti-Slavery Society should enter into a reorganization, or adopt a new creed. My greatest desire is to make the principles that we now profess better understood. The remotest idea of dictating a new course was never, for a moment, entertained by me. As an individual who feels the deepest interest in the cause of human freedom, I felt constrained to make the remarks that I did.

We do not ask Abolitionists to leave their "appropriate work" to organize a political party. But we do think they should let the people know how that "work" is to be accomplished. (2) I cannot agree with you, that in arguments against Slavery itself consists the whole work. (3) The people tell us, 'We want none of your arguments—we know Slavery to be a great moral and political evil—only tell us how to abolish it.' (4) It is a rare circumstance to meet with a man north of Mason and Dixon's line, who will tell you that he is in favor of Slavery. No! he will tell you, 'it is wrong, but (5) how are we to get rid of it?' In view of this then it becomes absolutely necessary that a "plan" be proposed for its abolition.

Now Disunionists have proposed a method, and all that we ask is that this method be kept before the people. (6) It will not do to direct our batteries against the corruptions of the government alone—merely ask the people to withdraw their support from it. But we should lay before them the consequences of such a withdrawal—the course we propose to pursue after such an event, &c., &c., should it occur (7)—in short, the practicability of Disunion. As an evidence that an equitable and politic plan for emancipation is needed more than arguments against Slavery, we need only refer to the political parties of the day. Nearly all the people are joined to some one of the three great political clans of the country. All these, the Northern divisions at least, profess Anti-Slavery. But they have no constitutional power over Slavery in the States; (8) they have no other method, therefore, for seeking its destruction but through a kind of slow starvation, by restricting it to its present limits. (9) They only differ upon the method of starving it; the Whigs contending that it cannot be extended into the Territories; the Democrats that the people of the States to be formed out of the Territories, should do it; and the Free Soilers by the passage of the Wilmot Proviso. But the people will soon begin to find, as some are already beginning to apprehend, that the hydra-headed monster is rather tenacious of life. It is highly necessary then that the people become convinced of the practicability of Disunion in order that they may the more readily unite with us. (10)

You ask for "names and facts" in regard to the confounding the cause with other enterprises. Now I do not know certainly whether it be the case or not, (11) for the Agents make themselves very scarce in our part of the State. However, we are told that on the Reserve, where they generally keep themselves, they do identify the cause with other movements. (12) We hear it asserted frequently that J. W. Walker makes no distinction. (13) But understand us, we do not find fault with any one for this, altho' we do think it an injury to the cause.

Yours truly,

J. W. NEWPORT.

1. You need make no apology. We publish your communications cheerfully.  
2. That is just what we are doing constantly.  
3. We do not think that the 'whole work' of Abolitionists should be confined to 'arguments against Slavery itself.' On the contrary, we believe it is their special mission to show the people their guilt in supporting it through a corrupt Church and Government, and to urge upon them the duty of withdrawing that support.  
4. We tell them to cease their apologies for the slaveholder—to plead earnestly the cause of the slave—to testify against the Churches that uphold the system—to dissolve their connection with a pro-slavery government—to trample the Compromises of the Constitution under their feet—to adjust all their religious and political institutions in strict conformity to the principles of Liberty, Justice and Equality.

5. Yes! it is wrong—but it is right to be in governmental co-partnership with men-stealers—right to recognize their claim of property in human flesh, and to confer upon them political power in proportion to the number of their victims—right to barter away all power to protect the fugitive—right to pledge their physical power to 113,000 slaveholders to help them hold the slaves in bondage and to kill them if they attempt to obtain their liberty! Right to swear, 'so help them God,' to do or aid in doing all this, and yet slavery itself is wrong, and they are honestly waiting for the Abolitionists to tell them how to abolish it!

6. And pray tell us what are Abolitionists doing continually, except to urge their 'plans' and 'methods' upon the attention of the people?

7. Here is just where our correspondent runs off the track. He absurdly concludes that, because we affirm that the present government is inherently and fundamentally pro-slavery, we are, as a Society, bound to prescribe the precise methods by which it is to be superseded—to show in detail how a new government should be instituted. We deny that this is the appropriate business of Anti-Slavery Societies. We might as reasonably be asked, when we call upon men to come out of a pro-slavery Presbyterian or Methodist Church, to instruct them in all the details of organizing a new one. The Anti-Slavery Societies are not political, but moral and philanthropic associations. They invite the co-operation of men holding every variety and shade of opinion on the subject of government *per se*. They do not affirm that governments of force are either right or wrong; they are only agreed in declaring that no government can be right which upholds slavery, and must of necessity leave the work of organizing a new government to other associations formed for the purpose. Depend upon it, such associations will be formed whenever the people are fairly roused to a sense of their guilt in sustaining the present bloody compact with slaveholders. To expose that guilt, to scatter wide the seeds of Truth and Liberty—that and that only is the business of the Anti-Slavery Societies. Is not this plain?

8. How can Slavery be abolished in the States by the operation of a Constitution which confers no power over it? And how absurd to rely upon a political party organized under such a Constitution to do what it confesses it has no power to accomplish!

9. No way, in other words, to prevent the extension of slavery but to support it where it already exists! Why do they not, if they are honest men and true friends to Freedom, at once repudiate a Constitution which thus links them to oppression and cuts the very ham-strings of all political action in favor of the slave?

10. Does it need any long argument to convince an honest man of the practicability of ceasing to do evil, of refusing to remain in governmental alliance with men-stealers and to aid them in their villany?

11. Our friend should not take for granted the truth of accusations not yet proved.  
12. 'We are told' that Abolitionists are 'fanatics,' 'infidels,' &c. The people of Judea were 'told' that Christ had a devil, that he was a 'blasphemer,' &c. 'We are told' a great many things which it would be hardly safe to believe without evidence.

13. We do not believe that the accusation can be proved. It is doubtless one of the thousand falsehoods by which a recreant Church seeks to hide her guilt.

—If our correspondent wishes to pursue this subject farther, let him speak his mind freely. We shall always be happy to receive his contributions, whether on this or any other question. Indeed we are much obliged to him for affording us an opportunity to explain the position of our Society in relation to plans of political action.

LITTLE'S LIVING AGE.—The last four (weekly) numbers of this work contain deeply interesting selections from the Quarterly Review, Winter's Wreath, Spectator, Edinburgh Review, Blackwood's Magazine, the Metropolitan, Sharpe's Magazine, North British Review, Dublin University Magazine, Chambers's Journal, London Times, &c.—The selections embrace Reviews, Fiction, Biography, Poetry, Miscellany, &c. Among the leading articles we note a Review of the Life of the poet Campbell, Sketch of the Austrian and Hungarian Struggle, Review of the Life of Charles Lamb, Life of Dean Swift, &c. For the terms of this admirable work, as well as an adequate statement of its plan and objects, we must refer the reader to the advertisement on the Fourth Page.

SARTAIN'S UNION MAGAZINE for October contains several fine engravings, and among them one that is exquisitely beautiful both in design and execution. We allude to 'Jacob and Rachel.' Mary Howitt, Mrs. Sigourney, Mrs. Kirkland, Mrs. Osgood, T. S. Arthur, and Rev. Dr. Durbin, are among the writers.

Several Southern papers have been terribly agitated of late by the fear that this Magazine would 'blow up' the entire fabric of Slavery. The immediate source of alarm is a tale, in process of publication, entitled 'Roanoke: or, Where is Utopia?' by C. H. Wiley. One of the characters is a Fugitive Slave, into whose mouth the author puts sentiments which the Southern hot-spurs deem incendiary, and the Fredericksburgh Recorder pours out the lava of its indignation in the true style of 'the chivalry.' It declares that if either the author of the tale, or the editors or proprietors of the Magazine place foot upon the South side of the Potomac, 'they may reasonably be expected to be dressed in a coat of tar and feathers and dance 'twixt heaven and earth with a greased grape-vine about their necks.' Mrs. Wiswelm, of the Saturday Visitor, alluding to this brutal threat says: "This is a mark of superiority that not one of its competitors can boast. It is a badge of nobility worthy of Mrs. Kirkland, and we congratulate her on its acquisition, Northern people who would fain see our fashionable literature emancipated, can further that object, and get more than their money's worth, by sending three dollars for Sartain's Magazine, Philadelphia."

## Morality and Policy of Free Soilers—Meeting at Youngstown.

Youngstown, Sept. 13, 1849.

FRIEND OLIVER: It is evening; we are in the Disciple Church, discussing with Free Soilers their responsibilities as the allies of slaveholders. I copy the Resolution before the meeting:

Whereas, The United States Government is a government of the majority; and Whereas, Each voter under the Constitution votes for a government of the majority; and Whereas, Each voter, though in the minority, in exercising the elective franchise, pledges himself to help execute the will of the majority, provided said majority keeps within the bounds of the Constitution as it is interpreted by its authorized expounders for the time being; and Whereas, The Whigs, as represented by Zachary Taylor, obtained the majority at the last election; therefore

Resolved, That each and every man who voted in the minority at said election, stands pledged to assist the present administration to carry out their views of the Constitution and laws, even though he, as an individual, may deem such views unjust, and destructive to human life and liberty.

This resolution has been warmly discussed. The point to which we hold Free Soilers is this: that each voter is responsible for all the rapes, robberies and murders that are perpetrated upon the slaves. Here we hold them; they who make such a boast of their activity and zeal for liberty, are the men who hold the slaves, male and female, while their allies commit upon them whatever outrages their lusts prompt them to commit. They, with their slave-breeding allies, constitute the governing power of the nation, and pledge themselves to protect these man-stealers against their victims. If the slaves, goaded to desperation by the horrible desecration of their wives and daughters, attempt to resist their ruffian oppressors, Free Soilers any to them, "Keep still—dare to raise your hand against our confederates, and we will kill you." Yes! Free Soilers are under oath to take the side of the oppressor against the oppressed. This they admit. This is the avowed doctrine of the party. They say to the slave, "resist your master, and we will kill you;" and to the slaveholder, "work your will upon your slave, and if he or she resist you and attempt to injure you, we will shield you from harm!"

Rev. Charles A. Boardman, Presbyterian minister of this town, voted for Taylor, as his neighbors say. The people were told not to pay him. "PERHAPS WE PAY HIM FOR THAT VERY PURPOSE," said one of his Church in the meeting; and this has been a text to preach to the people from.—The Whigs pay him to vote for Zachary Taylor; of course he preaches the gospel of Saint Zachary. We have shown to the people that the Rev. C. A. Boardman voted for the keeper of a Brothel to be his President; and pledged himself to aid him to hold the slaves while the master commits all sorts of outrages upon them.

The following has been discussed and adopted:

Resolved, That our relations and duties to one another, as children of a Common Father, and members of a Common Brotherhood, demand that we should deny the existence, and loathe the worship of any being, as God, that ever did or ever can sanction War or Slavery.

Slaveholders and War-makers make their God an Almighty Convenience to cover their crimes. This town is thoroughly roused.—There is a great rallying to the rescue of priest Boardman—the reverend ally of slave-breeder.

I cannot close without expressing for myself and others, our cordial thanks to the Disciples for kindly granting us the use of their Church.

HENRY C. WRIGHT.

Number of Slaveholders.—Don't fail to read the article under this head on the First Page. We believe it is from the careful and accurate pen of Hon. William Jay. It shows clearly that the number of Slaveholders has been greatly exaggerated even by Abolitionists.—Instead of 250,000, their real number cannot be greater than 113,000—less than half the usual estimate. The basis of Judge Jay's calculation can hardly be impeached. The means by which they rule not only the nation but the non-slaveholders of the South is there illustrated in the example of South Carolina. Read! read!

The 'Free Democracy' of Columbia County held a Convention, to nominate candidates for the various offices to be filled at the approaching election, at New Lisbon on Saturday last. A series of resolutions was adopted, of which the following is the preamble:

"We believe slavery an unmitigated curse to our country, a stupendous wrong to the slave, a grievous outrage upon the sacred rights of the laboring millions, and an audacious insult to the dignity of man."

The Convention agreed to demand through Congressional legislation the abolition of Slavery in the District and in all other places of national jurisdiction, its prohibition in the Territories, and the rejection of new slave States; but it did not dissolve, nor even propose to dissolve, its governmental alliance with men-stealers, nor repudiate the 'compromises' by which it acknowledges itself bound politically to sustain the 'mitigated curse,' the 'stupendous wrong,' the 'grievous outrage' of Slavery in the present slaveholding States. Is such a party worthy the support of Free men and Christians?

The

It affords us pleasure, additionally, that a Morality and Policy of Slavery, with L. Preston & H. C. (Hickite) meeting on Monday, and continuing that and the day following. The proposition agreed to by Mr. P. (subject to the revision as follows:

"It is both moral and the U. S. Constitution abolishing Slavery; American A. S. Society liver the Slave."

The latter clause Mr. Wright's authority him to say whether it shall not interfere with than to express their will be so framed as for Mr. Preston to ev between Free Soilers lation to the character tion and the responsibility under it. That settle legitimately prepared adaptation and efficiency posed by the two parties.

The disputants will each alternately, Mr. bate.

We hope our friends this discussion. It ca them clearer views of prepare them for the duties.

We gave last week a session of the Peace since which farther ad. The Congress was and many nations were delegation from the U of the following gentlemen:

Mr. Elihu Burritt re American delegates: H ber of the United States; Rev. A. Mahan, P lin Institute, Ohio; R chusetts; Prof. A. V of the American Peace Clarke; Mr. H. Clapp; Rev. J. W. C. Pennington; Rev. A. Crumwell; Mr. Hurlbut, South Car Berry, Maryland; Rev. Massachusetts; Elihu B. &c., &c.

Three of the above ar W. W. Brown, Rev. A Rev. J. W. C. Pennington. The proceedings were satisfactory, but we have more particular account.

The Boston Chron proud to find the New Orleans Reveille, the Louisi host of other papers at in denouncing Wm. L. eulogising Father Mathew any to the cause of the whole course of our ed have we witnessed any t bly mean and vindictive The Chronicle, in this ma by all its professions—b short, save its bitter hate and the Massachusetts An—to rebuke Father Math make a show of justifying ness, it was compelled to son and the Massachusetts being actuated by a party tion to entrap Father M dorsement of the peculiar ty. There was not a word dressed to Father Mathew—ing in what Mr. Garrison nothing in the circumstance support this accusation. I had simply declared, 'I ad respecting Slavery in Irish brethren in America; to testify against the crime occasions while I remain in though I do not wish to ider any party of Abolitionist States, I would gladly attion if my time and strengt ly absorbed by my labors Temperance'—if he had would have been no reason complaint, and we do not be Mr. Garrison or his friends nounced him. It seems to pro-slavery press manifestp for its conduct in this matter, it cannot, on reflection, help It admits that it 'spoke in manner,' and none of its res will dispute the fact.

We write this with regret Chronicle, aside from its m of Old Organized Anti-Sl much after our own heart. With most undoubting confidence it would rise superior to and our disappointment was not do so.

GEORGE BANCROFT, late Min Britain, has returned to Boston.



# ANTI-SLAVERY BUGLE, SALEM, O.

## The Discussion.

It affords us pleasure to announce, unconditionally, that a Public Discussion of the Morality and Policy of Voting under the U. S. Constitution, will take place between H. L. Preston & H. C. Wright, at the Friends' (Hicksite) meeting-house, in Salem, commencing on Monday next, at 10 o'clock, A. M., and continuing by adjournments through that and the day following.

The proposition to be debated has been agreed to by Mr. Preston and the Committee, (subject to the revision of H. C. Wright,) as follows:

"It is both moral and politic to vote under the U. S. Constitution, for the purpose of abolishing Slavery; and the measures of the American A. S. Society are inadequate to deliver the Slave."

The latter clause has been added without Mr. Wright's authority, and it will be for him to say whether it shall stand or not. We shall not interfere in the matter any further than to express the hope, that the question will be so framed as to render it impossible for Mr. Preston to evade the great moral issue between Free Soilers and Disunionists in relation to the character of the U. S. Constitution and the responsibility of those who vote under it. That settled first, the way will be legitimately prepared to discuss the relative adaptation and efficiency of the measures proposed by the two parties respectively.

The disputants will occupy half an hour each alternately, Mr. Preston opening the debate.

We hope our friends will generally attend this discussion. It can hardly fail to give them clearer views of the subject, and thus prepare them for the right discharge of their duties.

## Peace Congress.

We gave last week an account of the opening session of the Peace Congress in Paris, since which further advices have been received. The Congress was largely attended, and many nations were represented. The delegation from the United States consisted of the following gentlemen:

Mr. Elihu Burritt read the names of the American delegates: Hon. C. Durkin, member of the United States Congress, Wisconsin; Rev. A. Mahan, President of the Oberlin Institute, Ohio; Rev. Dr. Allen, Massachusetts; Prof. A. Walker, Vice-President of the American Peace Society; Rev. J. E. Clarke; Mr. H. Clapp; Mr. Albert Brown; Rev. J. W. C. Pennington, New York; Rev. A. Crummell; Mr. W. W. Brown; Mr. Harbison, South Carolina; Rev. Philip Berry, Maryland; Rev. W. Frothingham, Massachusetts; Elihu Burritt, Hamilton Hill, &c., &c.

Three of the above are colored men, viz: W. W. Brown, Rev. Alexander Crummell, Rev. J. W. C. Pennington.

The proceedings were very harmonious and satisfactory, but we have not room now for a more particular account.

The Boston *Chronotype* must feel proud to find the New Orleans *Bee*, the St. Louis *Reveille*, the Louisville *Chronicle*, and a host of other papers at the South, joining it in denouncing Wm. Lloyd Garrison and exhorting Father Mathew for his base recalcitancy to the cause of the Slave! Never, in the whole course of our editorial experience, have we witnessed any thing more despicably mean and vindictive than the conduct of *The Chronotype*, in this matter. It was bound by all its professions—by every thing, in short, save its bitter hatred of Mr. Garrison and the Massachusetts Anti-Slavery Society—to rebuke Father Mathew. In order to make a show of justifying itself for its meanness, it was compelled to accuse Mr. Garrison and the Massachusetts A. S. Society of being actuated by a party motive—of an intention to entrap Father Mathew into an endorsement of the *peculiar views* of that Society. There was not a word in the letter addressed to Father Mathew—there was nothing in what Mr. Garrison said to him—and nothing in the circumstances of the case to support this accusation. If Father Mathew had simply declared, 'I abide by what I said respecting Slavery in the Address to my Irish brethren in America; I shall take care to testify against the crime on all suitable occasions while I remain in the country; and though I do not wish to identify myself with any party of Abolitionists in the United States, I would gladly attend your celebration if my time and strength were not entirely absorbed by my labors in the cause of Temperance'—if he had said this, there would have been no reasonable ground for complaint, and we do not believe that either Mr. Garrison or his friends would have denounced him. It seems to us that even the pro-slavery press must despise the *Chronotype* for its conduct in this matter, and we are sure it cannot, on reflection, help despising itself. It admits that it 'spoke in a low, abusive manner,' and none of its readers, we think, will dispute the fact.

We write this with regret, because the *Chronotype*, aside from its malignant hatred of Old Organized Anti-Slavery, is a paper much after our own heart. We anticipated with most undoubting confidence that in this case it would rise superior to its prejudices, and our disappointment was great that it did not do so.

GEORGE BANCROFT, late Minister to Great Britain, has returned to Boston with his family.

## Political Parties.

The coalition, which for a time seemed inevitable, between the old Line Democracy of the North and the Free Soilers, has been signally defeated. The Old Hunkers, who were for a time on the anxious seat, and apparently just at the point of being converted, have returned to their 'wallowing' in the mire of Slavery, and a desperate effort is now being made to rally the party once more on the Baltimore Platform, modified somewhat by professions of toleration toward those who have too much conscience openly to abandon the principles on which they acted in the late campaign. The leaders now think that the unpopularity of Taylor's administration will ensure them a victory on the old platform, and it is intimated that Gen. Cass will be again brought forward in 1852. It is expected that the Wilmot Proviso will be superseded as a party issue by the action of the people of California; and, that question out of the way, it is thought there will be no obstacle to the renewal of the old alliance between the Slave Power and the Democracy, by which the Whigs will be defeated. The Whigs also are playing 'fast and loose,' intending to be just anti-slavery enough at the North to keep the body of the party from forsaking them, and pro-slavery enough at the South to satisfy their allies in that quarter. There is no disguising the fact that the Slave Power rules both the great parties, and it is equally clear that the Free Soilers, with the mill-stone of the Constitution fastened to their necks, are not in a position to offer any effectual resistance to its machinations.

## To Correspondents.

We have suppressed several communications responding to the proposition for holding the Young People's Convention for no other reasons than that the question was settled before they came to hand, and that the room they would occupy was pressingly needed for other purposes. We hope the writers will accept this as a reasonable apology for the non-appearance of their favors.

J. F. S. need not fear that either the Editor or the readers of the Bugle will get tired of his contributions. Pens like his should not be idle.

## 'The Liberty Party.'

The party which once claimed this name closed its brief existence at Buffalo in 1848, when it became absorbed into what is now called the 'Free Democracy.' Some of its original members, however, still retain a separate organization and adhere to the old name, and they recently met in State Convention at Cortlandville, N. Y. The moving spirit of this small body is Gerrit Smith, a man whose philanthropy is unquestioned, whatever may be thought of his wisdom, as a politician. The immediate object of the Convention was to nominate candidates for various State offices. Among the resolutions adopted was one denouncing as unworthy of support the 'American Missionary Association,' (not the American Board, so called,) and the 'American Baptist Free Mission Society,' on the ground that their officers and members voted for Van Buren. The Convention then proceeded to stultify itself by nominating as its candidate for Controller Lewis Tappan, the Treasurer of one of the Societies thus put under the ban. If it is wicked to support a Missionary Society whose officers and members vote for pro-slavery men, it is not equally wicked to attempt to put into civil office the chief fagelman of such Society—the very man who holds the purse strings! Lewis Tappan is the beginning, middle and end of the American Missionary Association, and it puzzles us to understand how the Convention contrived to swallow the one and throw away the other. It's none of our business, however.

## A Fugitive in Berlin.

Berlin, Sept. 11th, 1849.

FRIEND JOHNSON: I had the pleasure of listening to one of the most powerful appeals in behalf of the bleeding slave last evening that I ever heard. You can readily believe me, when I tell you that he was a panting fugitive, for none but those that have felt the wrongs and the outrages of the slave can tell the tale as it should be told. You can then imagine with what pleasure we listened to the feeling appeals he made for his poor toil-worn mothers and sisters, who are in the infernal den of darkness and oppression. Many were there who would not, under any other conceivable circumstances, come out, and the greatest attention and feeling seemed manifest. In fact he seemed to hold the audience (which was large) at will for three or four hours without so much as a whisper, except when he was portraying Old Zach (which none but a slave can do), a Deacon of the Presbyterian Church, and a staunch Whig, begged of the Chairman the privilege of retiring, as he felt unwell! The fugitive expects to be at the Young People's Convention. And here let me say to one and all, Come—come! We will try and feed you all, and what our beds won't hold our hay-mows will; and he that will not forego some conveniences for humanity's cause is not worthy the name of Abolitionist.

MAHLON BRANNIN.

## News of the Week.

### Foreign Intelligence.

IRELAND.—In the year 1848, a year during which hundreds of the population died from starvation, there was grown in Ireland more of grain alone than would have sufficed to have fed the entire population. The average for each human being, adult and infant, is 575 lbs.—100 lbs per head more than the amount ordinarily estimated to be needful.—If to this we add the potatoes, turnips, cabbages, beans, peas, carrots, parsnips, and other crops available for human sustenance, together with the cattle, sheep, pigs, poultry, &c. &c., we have an amount of food produced more than double the amount actually required for the maintenance of the population; and yet, notwithstanding this plenty, this comparative abundance, starvation and death were the lot of thousands of those whose sinewy arms assisted in raising that produce! Another matter of sad import is the continued and rapid decrease of the small-farmer class in Ireland. During the twelve months of 47-48, we find that the number of holdings decreased by no less a number than seventy-one thousand one hundred and thirty-seven, representing seventy-one thousand one hundred and thirty-seven heads of families, and three hundred and thirty-five thousand six hundred and eighty-five human beings, most of whom were compelled either by starvation, or more merciful evictions, to abandon their only mode of living without being supplied with any substitute. Of the 71,000 separate holdings that have disappeared within the twelve months, no less than 42,000 were holdings of about three Irish acres each, the occupants of which were not likely to have the means of emigrating at the close of two years of famine.

Rumors are rife, that the Queen was so well pleased with her reception by the Irish people, that it is her Majesty's expressed intention to remit the punishment of the State Prisoners, and to bring them back from exile in the course of a year, or even a shorter time.

HUNGARY.—The fall of the brave Hungarians is confirmed. It is the general belief throughout the Continent that the Hungarian General surrendered on a pledge being given by the Russian commander that his master the Czar would guarantee the independence of Hungary. Whether this be true or not, Russia has certainly disclaimed all thought of territorial aggrandizement as a reward for the aid she rendered to Austria. Kossuth is positively said to have left Arad for England, with the Hungarian Crown and Jewels.—The N. Y. Tribune says: "The future of Hungary is wrapped in profound mystery. We can easily conceive what it would have been had the shaping of her destinies been committed to the genius and wisdom of Kossuth; but under Austrian and Russian rule it is impossible to conceive what measure of merciless vengeance will be poured out upon her people."

ITALY.—Venice has at last capitulated. Garibaldi escaped to Dalmatia. Monsignor Savelli has assumed the reins of power, Gen. Oudinot having been recalled. Though no hostility exists between the French Diplomatists and the Pope, matters are very far from being arranged. The Pope positively refuses to recognize as his soldiers all who have borne arms against him. On the other hand the French have recognized all who were willing to continue in the army.—Out of 10 Delegates of the Provinces there is only one ecclesiastic. Every thing continues in an unsettled state, with very little prospect of improvement. The Paris correspondent of the Christian Advocate and Journal says that on the morning of Sunday Aug. 12, the following inscription was placed on one of the side-walls of the cathedral of Notre Dame, in that city:—"The good Shepherd giveth his life for the sheep: Pius IX. destroys his with grapeshot." It excited so much attention that the police interfered to disperse the crowd. The inscription was effaced, and it is said that all the churches had a similar inscription on their walls.

FRANCE.—There is a lull of the strife of politics at present. The Red Republicans are holding a conference at Geneva. Louis Napoleon, the President, is about to be married to the daughter of the King of Sweden, a girl 19 years of age. The New-York Tribune says: "As we have no doubt she is an amiable and charming young woman, we could wish her a better husband than such a rake as report assigns her."

ST. DOMINGO.—The National Congress has decreed Gen. Santana (not Santa Anna, as some of the papers will have it) the title of liberator and General in Chief of the Dominican army, in recognition of his services. Paex has been elected President of the Republic, by 5 electoral colleges, and was proclaimed on the 18th ult. The country at present enjoys perfect tranquility.

### Domestic Items.

ENGLAND.—The Cholera is increasing.—The Queen is still in Scotland.

BUYING THE FREEDOM.—It is not an uncommon thing in Washington for slaves to purchase their freedom, or as they express it, "buy themselves." Some of them obtain employment in the different Departments, and, being liberally paid, lay up enough capital to purchase tools—i. e. their hands—and commence business in the world on their own hook. Their owners generally make no objection to this, and are often glad of it. A free negro in one of the Departments, where he acts as messenger, lately paid \$200 toward the purchase of his brother, belonging to an estate which would be closed up by the 1st of Oct. The price asked was \$300. He had planked the \$200—a gentleman of respectability was ready to lend \$200 more, and it only required \$100 before the 1st of October to complete the bargain. A paper was circulated, and during the first day \$40 to \$50 were collected in small sums. How glad must be that heart when its pulsations first beat to Freedom!—Cor. N. Y. Tribune.

FROM CALIFORNIA.—The steamer Empire City arrived at New York on the 14th from Chagres, with upwards of \$700,000 in gold. A serious riot took place at San Francisco, between a party of armed Americans and some Chilians, whose property had been destroyed. There was great excitement in consequence of Theodore Saunders and Samuel Roberts being convicted of riot, and sentenced to the Penitentiary for 10 years.

On the American and Feather River rich deposits of gold have been discovered. It is

reported, and credited, that one man, unassisted, gathered \$6,000 of gold in one week. The average amount gathered daily by each person, is one ounce.

The Sacramento Valley is unusually healthy though excessively warm, the Thermometer at midday reaching 105 in the shade. Provisions are plenty at the mines.

Two lots of property at San Francisco which sold three months ago for \$100, now bring \$10,000 to \$15,000. The election ordered by Gen. Riley had taken place and resulted very favorably. 3614 persons had arrived at San Francisco during the month of July.

Free Blacks in Maryland.—Few who have not resided in Maryland can conceive of the unjust and oppressive laws to which the free negro is subjected as well as the slave. He must not be out after certain hours at night in the cities, or he is arrested and locked up in the watch-houses; he does not worship God (legally) without having a white person to look on and listen that he does not speak of the oppression of his race; he cannot compel a white man to pay that which is justly due him, unless he can prove the same by white testimony; in a word, he can do nothing save work, work, but there is some one to circumscribe his action and free will. The Census says there are several thousands of free blacks in Maryland, but if you except the name, there is little like freedom for any of the African Race. Many free blacks go into the Northern States and remain, and there again the law bears upon them, for if absent a certain number of days from the State, and they return, they are liable to be imprisoned and punished! There will come a change one day—the light is breaking over the benighted State, and mark me, this Reform, come when it will, will be the prelude of better things. Slavery cannot exist always in Maryland.—Balt. Cor. N. Y. Trib.

KENTUCKY.—The new House of Representatives stands 57 Whig, 42 Loco, and 1 (probably Loco) to come in. The Senate is strongly Whig, making the Whig majority in Joint Ballot about 30. We don't apprehend that any instructions to Messrs. Clay and Underwood to side with Calhoun on the question of Extending Slavery can be got through the Senate.

The Convention stands 47 Whig, 52 Loco, 1 (Casey Co.) reported a tie. Slavery was afraid to trust itself in the hands of a Whig majority.—N. Y. Tribune.

THE CABINET AND CURA.—The Washington correspondent of the New York Herald says that he has reasons to believe that Mr. Clayton is privately in favor of the admission of Cuba into the Union as a Slave State.—All foreign obstacles out of the way, and Spain willing to sell out on reasonable terms, the Cabinet would be divided as follows: For the acquisition, Gen. Taylor, Clayton, Meredith, Johnson, Crawford, Preston—6. Against it, Ewing and Collamer—2.

INDIAN OUTBREAK IN FLORIDA.—Over \$100,000 have already been expended in the effort to exterminate 500 Indians remaining in Florida. Kindness and justice would have conciliated them, but now the nation must be subjected to the expense and disgrace of a long war, which will not only be attended with cruelty toward the Indians, but ruin thousands of poor farmers in East Florida, who have been, or will be compelled to abandon their homes, and perhaps have everything they possess in the world destroyed.

MARRIAGE EXTRAORDINARY.—A citizen of this town, aged 60 years, and the father of twenty-one children, was united by "the silver cord that binds two willing hearts," a few weeks ago, to a lady of about 50 years, the mother of at least a baker's dozen responsibilities. It is never too late to do good. [Centerville (Md.) Times.]

HARD HIT.—The New York Tribune says: "Salt Creek, Jackson Co. Indiana, does not contain one Whig voter, but it happens to have more citizens in the State Prison than any other four towns in the State.—This circumstance reduces the Loco-Foco majority considerably, but it is still heavy."

A "FALLEN FORTUNE."—The New York Evening Post intimates that the "secret expedition" against Cuba, has been put on foot by Santa Anna, in order to restore his "fallen fortunes," and that he has already sent three millions of dollars to this country in aid of the enterprise.

SCHOOLS IN VIRGINIA.—A project to establish free schools in Albemarle county, Va., has been voted down by the people, by a large majority. A writer in the Richmond Republican hopes the subject will never be brought forward again, to "disturb our harmony and social peace."

CALIFORNIA EMIGRATION.—The accounts from the overland emigrants to California are very distressing. Multitudes have died of Cholera or other diseases, and many more have lost their lives in fighting the Indians. Some have stopped at Santa Fe to work the gold mines there.

FROM SANTA FE.—Accounts from Santa Fe show that the U. S. troops are in continual conflict with Indians. Col. Washington's situation was thought to be critical, surrounded as he was by 50,000 of various hostile tribes.

PRESIDENT WAYLAND has announced his resignation of the Presidency of Brown University, to take effect as soon as his successor could be selected.

Col. Benton it is said, is coming out stronger and stronger against slavery. The slavery extensionist of Missouri are in a terrible rage.

A tomato weighing 2lbs. and 6oz. raised in the garden of Marius Robinson, Marlborough, Stark county, has been left at this office. It is a huge article of the kind, and has few if any rivals in size and weight.—New Lisbon Juror.

DR. AMARIAN BRIGHAM, Superintendent of the State Lunatic Asylum, at Utica, N. Y., died at Utica on the 8th inst. His death will be universally regretted.

HENRY CLAY has been at Lindenwald, visiting with Martin Van Buren. Mr. Clay's health is almost restored, and he is on his way back to Ashland.

GEV. TAYLOR is still in feeble health, but if he recovers in season he will resume and complete his Northern tour the present autumn.

HENRY O'REILLY, the indefatigable telegraph agent, has secured the erection of 5,000 miles of telegraphic wire within the last three years.

The Water-st. Theatre and several contiguous buildings were destroyed by fire at Cleveland on the 14th inst.

MAINE.—Democratic Governor elected—small Democratic majority in the House—Whig majority in the Senate.

Miss Catherine Beecher has given \$1000 towards the establishment of a high school in Milwaukee, for young ladies.

Hon. J. D. CUMMINGS, member of the last Congress from the 16th District of this State, died at Milwaukee, of Cholera, on the 12th inst.

It is said there are 60,000 persons in South Carolina who cannot read. Perhaps they are not so very unfortunate after all. There is very little in that State that's worth reading.—Louisville Journal.

LABORIOUS PRAYERS.—A Boston print, referring to the prayer by Rev. Mr. Harvard, at the funeral obsequies at Boston, of President Polk, says: "It was one of the most eloquent and beautiful prayers we have ever heard—and must have cost the author a great deal of labor."

PRACTICAL CHRISTIAN CONFERENCE.—A friend in Medina Co. writes: "The Bugle for Sept. 8th is just received with the Call for the 'Practical Christian Conference.' This call I rejoice to see. I believe it is just what is needed. The friends of Religion, Freedom and Progress need union and concert of action. Those who are truly of one heart and one mind will be greatly encouraged to know who are the Seven Thousand who have not bowed the knee to Baal. Let such meet at New Garden, and send words of cheer to all those who are with them in spirit, but are prevented from meeting with them in person. If wisely conducted, great good will result from the meeting."

H. H. GARRETT.—Speaking of the anticipated visit of this gentleman to Great Britain, R. D. Webb, in a letter to the Standard, says:

As Garrett is fiercely opposed to moral suasion, relies on physical force, and is a staunch new organizationist, he will be a hard bone for his English friends to pick. I don't know how they will manage it, but I think they will succeed at last. A Presbyterian man of color, in full union with all the churches, who is desirous "to give Bibles to the slaves," will be a perfect God-send, and that "British Abolitionist," which Rogers, in his better days, saw through so clearly, will be delighted from one end of the land to the other. Garrett will please all the good people, for he is "religious," and no non-resistant, and has nothing to do with Boston. Still, I am unable to understand how he and the London Peace Society can get on quite comfortably together. As he is the more pugnacious of the two, it is most probable he will have it all his own way in the end, and will create a great sensation.

### Influence of Sudden Wealth.

A correspondent of the New York Tribune, writing from Astoria, Oregon, says:

"On our way up from San Francisco we had on board about 60 passengers, all of whom are citizens of Oregon returning from the gold mines of California. A few months ago all these men were poor. They were now returning with large quantities of gold—some had as much as \$15,000 in value.—From the best information I was able to obtain, there could not have been less than \$250,000 in the whole. This sudden and easy acquisition of large amounts of gold had wrought many physical and moral transformations. Men whose pockets had not been blessed with a dollar in many months previous to going to the mines of California, now wore gold watches and displayed enormous rings, which shone in yellow and lovely luster upon fingers begrimed and brawny. But if these changes were calculated to excite a smile, others were painful to observe. Persons whom I had known as sober and moral men, could now drink until they were intoxicated and play until they were ruined. Even boys could swear by rote drink whisky by the gill, play cards by the day, and throw down the greasy and soiled instruments of their vice with the profane and swaggering gusto that marks the black-leg. The greatest number of these passengers had been farmers, some of them mechanics, and a few had been day-laborers. But gold had changed the objects of their pursuit, and few now thought of resuming their former employment."

The "Hangman" of the South.—The Augusta Constitutionalist publishes the following extract from a letter of one of its subscribers, who lives at Monroe city, Georgia:—

"I hope South Carolina will hang her pest, B. [probably Barrett] the abolitionist. If any come our way, we should most certainly hang them on the first black jack tree we found. I am nearly 36 years old and want to help hang one before I die. I hope you will redeem Georgia, and place her in her original position alongside of her sister, South Carolina. With great respect, I am your friend," &c.

### Ohio Peace Society.

The Ohio Peace Society will hold its next annual meeting in Rootstown, Portage Co., on Saturday, and Sunday, the 13th and 14th of October. Henry C. Wright and other speakers are expected to be present.—The Friends of Peace are earnestly requested to attend.

MATILDA WALTON,  
Recording Secretary.

SAWING AND TURNING.  
THE subscribers are prepared to do all kinds of  
Sawing and Turning,  
For Cabinet, Coach and Wagon Makers, at their shop, nearly opposite the Salem Hotel.  
JAS. & GEO. HINSHILLWOOD.  
Salem, Aug. 25, 1849.—n52.

## Practical Christian Conference.

At the close of the Ohio Yearly Meeting of Friends, on the 31st of the 8th month, 1849, a large body of members, both men and women, remained in the house, for the purpose of taking into consideration the present condition and aspect of the Society in relation to the various Humanitary Reforms of the age, and consulting together in respect to the measures best adapted to promote the cause of pure and undefiled Religion. WILLIAM GRIFFITH and SARAH COATES were appointed Clerks. After a free expression of sentiment, the meeting united in the conclusion that it would be right to hold, during the present Autumn, a Conference of the friends of Progress and Reform, for a full and free discussion of the whole subject of Religious Organization, as connected with man's improvement and elevation. The undersigned were then appointed a Committee to fix the time and place for holding such a Conference, and to issue the necessary Call for the same. In fulfillment of the purposes of our appointment, we now give notice that the Conference will be held in Friends' brick meeting-house, near New Garden, Columbiana county, commencing on the 19th of the 10th month, 1849, at 2 o'clock, P. M., and continuing, if it shall be thought best, until the close of the First day following. The friends of Religious Freedom and Progress, who are interested in the movement, are earnestly and affectionately invited, without distinction of sect or party, to attend.

Nathan Galbreath, Oliver Johnson, Daniel Bonnell, Esther Hayes, Mary Griffith, Wm. B. Irish, Joel McMillan, Susan Smith, Isaac Prescott, Eli Thomas, Eliza Hancock, Wm. Bailey, Mary F. Thomas, Sarah Coates, Pierce Gristerson, Jane Paxton, Edmund K. Smith, David Seaford, Maria Shaw, Ellen Thomas.

## SALEM BOOKSTORE!!

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Salem, Sept. 8th, 1849.

JAMES BARNABY,  
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Cutting done to order, and all work warranted.  
North side Main Street two doors East of the Salem Bookstore.

## ANTI-SLAVERY BOOKS.

THE following are for sale at the SALEM BOOKSTORE.

Jay's Review of the Mexican War.  
Liberty Bell.  
Douglass' Narrative.  
Brown's Do.  
Brown's Anti-Slavery Harp.  
Archy Moore.  
Slavery Illustrated in its effects upon woman.  
Despotism in America.  
Church as it is, the form of Slavery.  
Brotherhood of Thieves.  
Slaveholders Religion.  
War in Texas.  
Garrison's Poems.  
Pitts' Poems.  
Phillis Wheatley's Poems.  
Condition of the People of Color.  
Legion of Liberty.  
Liberty.  
Madison Papers.  
Phillips' Review of Spooner.  
Disunionist.  
Moody's History of the Mexican War.  
Letters and Speeches of Geo. Thompson.  
And various other Anti-Slavery books and pamphlets. Also a variety of other Reform publications, such as:  
Equality of the sexes, by Sarah M. Grimke.  
May's Discourse on the Rights and Condition of Woman.  
Auto-biography of H. C. Wright.  
James Boyle's letter to Garrison.  
Burleigh's Death Penalty.  
Pious Fruits, Pillsbury.  
Health Tracts.  
Water Cure Manual.  
Female Midwifery.  
N. P. Roger's Writings.  
Theodore Parker's Sermons.  
Ballou's Non-Resistance.  
George S. Burleigh's Poems.  
The Young Abolitionists, by J. E. Jones.  
&c. &c. &c. &c.

Also a General assortment of Books, Miscellaneous, Scientific and Literary.

BARNABY & WHINERY.  
Aug. 31, 1849.

## BENJAMIN BOWN,

Wholesale and Retail Grocer, Fruiterer and Confectioner, No. 11, Liberty St., Pitts.

RESPECTFULLY informs his friends and the public generally that he is now receiving and keeping constantly on hand all articles in the above branches of the best quality and at moderate prices.  
GROCERIES: 25 " Peppers and Cat  
25 Chests Y. H. Tea, 20 Box Shedd  
10 " Gun and Imperial, 100 Mats Cinnamon, 20 Box Shedd  
20 " Superior Black, 10 Boxes Muscovado, 20 Boxes Black, 200 " Scalded Herring, 25 " Lard, 100 " BUTTER & MILK, 25 " Old Java Coffee, 50 Boxes Oranges, 65 Bbl. N. O. Molasses, 20 Boxes Lemons, 30 " N. O. Molasses, 200 " Raisins, 10 " Sugar House Molasses, 50 Drums Figs, 100 " Crushed, and 50 Kegs Raisins, 100 " Currants, 10 Cases Fruit, 100 Bbls. N. O. Sugar, 200 " Scalded Herring, 100 Bbls. Brazil Sugar, 750 Bush. Ground Nut, 20 Bbls. Woolley's Sugar, 30 Bbls. Soft Almonds, 200 " Nuts, 20 Box Shedd, 200 Bbls. Flour, 175 " Peas, 2 Bales Clover, 200 " Scalded Herring, 10 Bbls. Black Pepper, 20 " English Walnuts, 5 " Pimento, 100 Bbl. Lemon Syrup, 10 Boxes No. 1 Chocolate, 20 " Palm Nuts, 30 " Ass'd Tobacco, 10 Cases Liquorice, 100,000 " Segars, 200 Cans Sardines, 25 Doz. Ass'd Pickles.  
Confectionaries manufactured daily, all flavors, shapes, and sizes, packed carefully in 25, 50, 75 and 100 lb. Boxes and shipped to all parts of the country free of charge.  
Pittsburgh, Sept. 1849.



# ANTI-SLAVERY BUGLE, SALEM, O.

## Poetry.

### The Brotherhood of Nations.

#### AN ANTICIPATION.

[Suggested by Beranger's "Alliance des Peuples"]  
BY CHARLES MACRAY, LL. D.

The wars had ceased; the weary nations furled  
Their tattered flags, and sheathed their blunted  
swords.

And, sick of blood, the decimated world  
Counted its scars, its glories and rewards.  
A little whisper, raised in doubt and fear,  
Made an appeal to all the suffering lands—  
Form an alliance, holy and sincere,  
And join, join hands.

Old men left childless and disconsolate,  
Widows, forlorn, and maidens sorrow-crowned,  
The children loitering at the cottage gate,  
The young men mourning on the ground,  
Joined in the cry, lamenting, yet of cheer—  
Repeating ever, Oh! ye ruined lands,  
Form an alliance, holy and sincere,  
And join, join hands.

The plowman singing at the early morn,  
Stopped in his task, and shuddered to behold,  
Through the long furrows for the future corn,  
Half-buried skulls projecting from the mould,  
And sadly gazing sighed, Unhappy lands,  
Form an alliance, holy and sincere,  
And join, join hands.

The whisper spread—it gathered as it went;  
From crowd to crowd the aspiration flew;  
Distracted Europe stanching the wounds that rent  
Her bleeding bosom, pierced at Waterloo;  
Her wisest sons, with voices loud and clear,  
Took up the words, and bore them o'er the lands—  
Form an alliance, holy and sincere,  
And join, join hands.

'Why should ye drag,' said they, 'the furious car  
Of wild ambition? why, with sweat and toil,  
Follow the panting deities of War,  
And with your blood make runnels thro' the soil?  
Long have you suffered—long in mad career  
Borne fire, and sword, and sorrow thro' the lands—  
Form an alliance, holy and sincere,  
And join, join hands.

Sheathed be the sword forever—let the drum  
Be school-boy's postime—let your battles cease,  
And be the cannon's voice forever dumb,  
Except to celebrate the joys of peace.  
Are ye not brothers? God whom ye revere,  
Is he not Father of all climes and lands?  
Form an alliance, holy and sincere,  
And join, join hands.

The words grew oracles; from mouth to mouth,  
Rapid as light, the truthful accents ran;  
From the Northland to the sunny South—  
From East to West they warmed the heart of man;  
The prosperous people, with a sound of cheer,  
Passed the glad watchword through the smiling  
lands—  
Form an alliance, holy and sincere,  
And join, join hands.

They spread, they flew, they fructified apace;  
The spear and sword hung rusting on the walls,  
Preserved as relics of a bygone race,  
When men went mad, and gloried in their brawls.  
Peace—the fair mother of each bounteous year—  
Dropped corn and wine on the prolific lands—  
Form an alliance, holy and sincere,  
And join, join hands.

England forgot her deeds of battle done;  
France blushed at 'glory' gained in fields of gore;  
German, Italian, Spaniard, Pole, and Hun,  
Taught kinder a lesson, and were foes no more—  
Knowledge achieved the circuit of our sphere,  
And love became the gospel of the lands—  
When that alliance, holy and sincere,  
Had joined all hands.

## Labor.

Ho! ye who at the anvil toil,  
And strike the sounding blow,  
Where, from the burning iron's breast,  
Spark sparks fly to and fro!  
While answering to the hammer's ring,  
And fire intenser glow,  
O! while ye feel 'tis hard to toil  
And sweat the long day through,  
Remember, it is harder still  
To have no work to do.

Ho! ye who till the stubborn soil,  
Whose hard hand guides the plow,  
Who bend beneath the summer sun,  
With burning cheek and brow—  
Ye deem the curse still clings to earth  
From olden time till now;  
But while ye feel 'tis hard to toil  
And labor long hours through,  
Remember, it is harder still  
To have no work to do.

Ho! ye who plow the sea's blue field—  
Who ride the restless wave—  
Beneath whose gallant vessel's keel  
There lies a yawning grave—  
Around whose bark the wintry winds  
Like fiends of fury rave—  
O! while ye feel 'tis hard to toil,  
And labor long hours through,  
Remember, it is harder still  
To have no work to do.

Ho! ye upon whose fevered cheeks  
The hectic glow is bright,  
Whose mental toil wears out the day,  
And half the weary night—  
Who labor for the souls of men,  
Champions of truth and right;  
Although you feel your toil is hard,  
Even with this glorious view,  
Remember, it is harder still  
To have no work to do.

Ho! all who labor—all who strive—  
Ae wield a lofty power;  
Do with your might, do with your strength,  
Fill every golden hour!  
The glorious privilege to do  
Is man's most noble dower,  
O! to your birthright and yourselves,  
To your own souls be true!  
A weary, wretched life is theirs,  
Who have NO WORK TO DO.

Take thou thy standard, though it be the cross;  
Take for thy motto, Holy, Human Love;  
And where in combat Truth's white plume doth toss,  
Like loyal champion to her rescue move.  
Through the dark ranks of selfishness and hate;  
Fight on, and fearlessly the gaudy dross of Fate!

## Miscellaneous.

### From the Boston Evening Museum.

#### Gossips.

Goosy goosy gander,  
Where do you wander?  
Up stairs, down stairs,  
In my lady's chamber.

ALFIERI.

To be a gossip is to be a very useful character. It is to be gifted with the eloquence of a Cicero and the ubiquity of a musketeer. To gossip how much society is indebted for the latest intelligence, furnished gratis. They are the model reporters of the world. They not only know all that has been done, but all that is being done, all that is going to be done, all that is proposed to be done, and all that is not going to be done. And these they have a happy faculty of exaggerating and embellishing, and reciting in the best approved graphic style, so that their society is as much superior to the dry and garbled rumors of a newspaper, as they are, themselves, in point of morals and propriety, superior to the rest of this wicked world.

Has any impropriety been committed by anybody anywhere? Straightway the gossip's bonnet is on, and without stopping to change her frock, off she goes, with charitable intent, to spread the tidings to "a few" "confidential" friends. Then how the heads are bobbed together, and eyes opened wide and tongues made to imitate a mill-clapper. Would you have thought it? You don't say so!—What do you think I just heard? Oh don't you tell anybody, if I'll tell you—Oh, mercy's sake, not for the world—Well, won't you certain? No. Well then, here it is—there—now—oh. Somebody's mare's dead, and forlorn gossipdom is reanimated, and the news is spread from clothes-pole to clothes-pole.

These amiable personages, who are so imbued with the spirit of self-sacrifice that they cannot attend to their own business till they have taken care of everybody's else, are like the breeze to the ocean—they keep society from stagnation. They stir up their neighbors with a long pole, and wo to the communicative or confiding. If you wish to advertise anything far and cheap, tell it as a secret to one of this industrious class, and within a day it will come back to you from fifty sources, and so altered and improved upon that you will not recognize it.

Sweet are the uses of adversity,  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in its head.

Seriously—the "precious jewel" of experience thus bought will be of service to you through life. It will learn you to be shy of your confidence, and tardy in your beliefs. It will teach you to spurn from your communion those miserable newsmongers of society who fatten on the faults and follies and misfortunes of their race. It will teach you that loquacity is generally a sign of vices in its possessor, and that those against whom its sallies are directed are often the good and the harmless. It will expose the cause of much of the suffering of domestic life, of hate and heart-burning, jealousy, slander, sorrow and despair: and it will say to you with a solemn voice, Beware of dabbling with affairs that concern you not; lest your feet become entangled in a web that you cannot break, and you stir up the undying hate of those, whom you wrong and irritate by a meddlesome spirit. Mind your own business.

## Ohio.

Ohio! It is an empire of wondrous beauty and magnificence. What shall be said of the indomitable energy, perseverance and courage that could with an axe fell these mighty forests, open these lands to the sun, and raise these beautiful abodes of man? If ever you can leave the dust and turmoil of Charing Cross, the Strand, Ludgate, Newgate, or Threadneedle, come over to Ohio, get into a buggy with me, ride over this State, in June or July, and see her dairies, her corn-fields and wheat-fields, and her majestic forests, that still await the woodman's axe, and then go back to the dust and soot of London if you can.—The wheat harvest of Ohio is now secured—and such a crop! I wish the surplus wheat of Ohio this year could be poured down at the feet of your laborers at one dollar and twenty-five cents per bushel, (40s. per quarter, or eight bushels.) Eh-ha-ha—wouldn't your starving little ones laugh? I have recently passed through ten counties, and the wheat and Indian corn crops look very fine.—It is enough to make famishing Ireland leap for joy to look at them. But your speculators in human food—in famine, I had better have said—may the right arm of their power soon be broken!—Will it ever be that man shall be the friend and not the enemy of man? that those who produce all the food and clothing in the world shall cease to starve and be in rags, and be allowed to live on their own earnings!—H. C. Wright's Letter to Wm. H. Ashurst of London.

During the Mexican war—which the Whigs opposed—we asked a Whig proprietor of a religious newspaper of extensive circulation, why he did not come out boldly and denounce the war, believing, as he did, that it was wrong and therefore irreligious. He replied as follows: "Why, one half of my subscribers are Democrats." The author of that reply is a Taylor man, of course.—*Roanoke Gaz.*

## Husband Catching.

Of a certain divine an anecdote is told, which Hook used to say exceeded any specimen of cool assurance that he had ever exhibited. A young clerical friend of his, staying at his house, happened to be sitting up one night reading, after the family, as he supposed, had retired to rest. The door opened, and his excellent host reappeared in his dressing gown and slippers.

"My dear boy," said the latter, seating himself, and looking pathetically at his guest, "I have a few words to say—don't look alarmed—they will prove agreeable enough to you, rely upon it.—The fact is, Mrs. — and myself have for some time observed the attention which you have paid to Betsey. We can make every allowance, knowing your excellent principles as we do, for the diffidence which has hitherto tied your tongue, but it has been carried far enough. In a worldly point of view, Betsey, of course, might do better, yet we have all the highest esteem for your character and disposition—but then our daughter—she is very dear to us—and where her happiness is at stake all minor considerations must give way. We have, therefore, after due deliberation—I must own not altogether without hesitation—made up our minds to the match. What must be, must be; you are a worthy fellow, and, therefore, at a word, you have our free and cordial consent. Only make our child happy and we ask no more."

The astonished divine, half petrified, laid down his book. "My dear sir," he began to murmur, "here is some dreadful mistake. I really never thought, that I, I never intended." "No! no! I know you did not. Your modesty, indeed, is one of those traits which has made you so deservedly a favorite with us all. But my dear boy, a parent's eyes are chary. Anxiety sharpens them. We saw well enough what you thought so well concealed. Betsey, too, is just the girl to be so won. Well! well! say no more about it; it's all over now. God bless you both. Only make her a good husband!—here she is. I have told Mrs. — to bring her down again; for the sooner young folks are put out of suspense the better. Settle the matter as soon as you like; we will leave you together." Thus saying, the considerate papa bestowed a most affectionate kiss upon his daughter, who was at this juncture led into the room by her mother, both *en dishabille*, shook his future son-in-law cordially by the hand, and with a "There, there, go along, Mrs. —," he turned his wife out of the room, and left the lovers to their *tete-a-tete*.

What was to be done? Common humanity, to say nothing of politeness, demanded nothing less than a proposal; it was tendered accordingly, and we need scarcely add, very graciously received.—*Memoirs of Hook.*

OLD ZACK ON EDUCATION.—The following is one of the incidents of the President's tour:

"Passing a small but busy brick school-house of rather humble pretensions, the President remarked that there were the true elements of national strength—more formidable and effectual against the encroachments of anarchy and tyranny than all the cannons of Waterloo or the soldiers of Napoleon. Education, he said, was the bulwark of American liberty, and the country school house the arsenal from which the cause of freedom must ever draw her supplies."

Wonder why old Zack does not introduce the Common School system on his plantation? Is it because he fears that the 'cause of freedom' might 'draw supplies' from it?

PEDESTRIAN FEAT.—Mrs. Anna Northrop, upwards of 80 years of age, a few days since walked from her residence in Milford to the house of a friend in Humphreysville, and returned again the same day, having walked a distance of twenty-six miles, besides knitting, during her visit to the "Ville," two or three inches in length of a stocking! This is a feat, though perhaps common to our revolutionary dames, which would be found difficult to perform by most ladies of the present day. If old Milford has many such smart women as Mrs. N. we protest against the term "Sleepy Hollow" being longer applied to her.

[New-Haven (Ct.) Jour.]

BUTTER MAKING. Scene: up in Vermont.—(Aunt Deborah salting butter. Enter Mrs. Noodle.)

Mrs. Noodle.—Now then, aunt Deborah, that is just like you, for all the world. You salt the butter that you sell better'n what you eat. Why, Mr. Noodle always tells me that salt costs money.

Aunt Deborah.—So it does, but our Bill is putty cute, and he says, when salt don't cost mo'n a cent a pound down in Boston, and we git twenty-five cents a pound for it in the butter, we can afford to put in some.—*Chronotype.*

The Bishop of Oxford recently sent round his diocese a circular of inquiries, amongst which was the following:

"Does your officiating clergyman preach the gospel, and are his conversation and carriage consistent therewith?" To this query the churchwarden, near Wallingford, replied, "He preaches the gospel, but does not keep a carriage."

## The Three 'opaths.

Some genius in the N. Y. Journal of Commerce hits off Homeopathy in this wise:

### HOMEOPATHY.

Take a little rum,  
The less you take the better;  
Mix it with the lakes  
Of Wenner and of Wetter.

Dip a spoonful out—  
Mind you don't get groggy—  
Pour it in the Lake  
Winnipegsee.

Stir the mixture well,  
Lest it prove inferior;  
Then put half a drop  
Into Lake Superior.

Every other day,  
Take a drop in water;  
You'll be better soon;  
Or, at least, you ought to.

1,000,000.

The following keen retort to the above is published in the Newark Daily Advertiser:

### ALLOPATHY.

Take some calomel,  
The more you take the better,  
Mix it with a drop  
Or two of cistern water.

Feed some to your dog;  
It will make him vomit,  
And may be, see stars,  
And perhaps a comet.

Once in each half hour,  
Take a rousing portion;  
Say a tumbler full,  
If that suits your notion.

Should you chance to die,  
As you're almost sure to,  
You may safely swear  
That it did not cure you.

999,000.

### SENSEOPATHY.

A correspondent whose sad experience has been very impartially divided between Homeopathy and Allopathy, sends the Providence Journal the following parody on the lines which have lately gone the rounds of the papers touching these two schools of Medicine:

Take the open air,  
The more you take the better;  
Follow nature's laws  
To the very letter.

Let the doctors go  
To the Bay of Biscay;  
Let alone the Gin,  
The Brandy and the Whiskey.

Freely exercise,  
Keep your spirits cheerful,  
Let no dread of sickness  
Make you ever fearful.

Eat the simplest food,  
Drink the pure cold water,  
Then you will be well,  
Or at least you ought to.

### A Good One.

The Hartford (Conn.) Gazette tells the following good one, which well hits off the practice of running ourselves down that others may be induced to complement.—Very few, as in the case of the pious Mr. H., that would like to be taken at their word:

In a village not a dozen miles from Hartford, the members of a religious society were in the habit of holding prayer meetings in the church, in which they made a kind of confession, commonly called "telling one's experience." A very pious member of the flock, Mr. H., sometimes invited Mr. P., who was not a member, to attend the "experience meetings." At one of these, Mr. H., in relating his experience, stated that he was a great sinner—that he had sinned daily, and with his eyes wide open—willfully and knowingly sinned—that goodness dwelt not in his heart—that he was absolutely depraved, and that nothing but the boundless mercy and infinite goodness of Jehovah, manifested through the atoning blood of the Redeemer, could save him from eternal perdition. Mr. P., who had accidentally been placed upon the "anxious seat," was called upon after his neighbor H. had ended, to relate his "experience." He arose, and with great gravity said, he had very little to say of himself; but the brethren would remember that he had lived for twenty-five years the next door neighbor to Mr. H., that he knew him well, and it gave him great pleasure (because he could do it with entire sincerity) to confirm the truth of all brother H. had confessed of himself! When Mr. P. sat down under the smile of the whole congregation, the worthy parson not excepted, Mr. H. went up to him and said, "You are a rascal and a liar, and I'll lick you when out of church."

GOOD RETORT.—A humorous young man was driving a horse, which was in the habit of stopping at every house on the road side; passing a country tavern where were collected together some dozen countrymen, the beast as usual, ran opposite the door and then stopped in spite of the young man, who applied the whip with all his might to drive the horse on. The crowd on the porch commenced a hearty laugh, and some inquired if he would sell that horse? "Yes," said the young man, "but I cannot recommend him, as he once belonged to a butcher, and stops wherever he hears calves bleat." The crowd retired to the bar in silence.

An excellent old lady in describing a fearful event of her life, when she was run away with in a two horse vehicle, wound up with saying that she "put the firmest reliance on Providence until the breaching broke, and then she gave up!"

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The Phonographic Class Book, 37 1/2 cts.  
" Phonographic Reader, 25 "  
" Phonotypic Reader, 17 1/2 "  
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Compendium, 06 "  
Salem, March 2, 1849.—n38 of H. H.

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The elaborate and stately Essays of the Edinburgh Quarterly, and other Reviews; and Blackwood's noble criticisms on Poetry, his keen political Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain scenery; and the contributions to Literature, History, and common life, by the sagacious Spectator, the sparkling Examiner, the judicious Athenaeum, the busy and industrious Literary Gazette, the sensible and comprehensive Britannia, the sober and respectable Christian Observer; these are intermixed with the Military and Naval reminiscences of the United Service, and with the best articles of the Dublin University, New Monthly, Fraser's, Tatler's, Ainsworth's, Hood's, and Sporting Magazines, and of Chambers's admirable Journal. We do not consider it beneath our dignity to borrow wit and wisdom from Punch; and, when we think it good enough, make use of the thunder of the Times. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British colonies.

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